

M1550  
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New York City  
Group IV

Part One

Mr. Nyland: So, we drink to life first. Whatever you understand, now, by life—what is life for yourself—we drink wherever it is, whatever it expresses, how deep it is, where it comes from. Life with a capital ‘L,’ drink to that. [Toast]

Every once in a while you have to remember that—that you are alive. Of course we call it still living ‘on Earth’ and maybe you would like your life to be different and maybe you would like to live somewhere else, but you cannot deny that you have life now, and you cannot deny that that life has a meaning, and you cannot deny that a person who wishes to remain alive has to find out what is the meaning. Why. What do we do when we think of it—of that. When we think about life, what do we use it for. Can we make it. Can we make something that is ‘more alive,’ say, when there is already the beginning of life. We say we *can* make it at times. Procreation: We make, really, life. In a form, of course—that’s the only way life becomes apparent on Earth. If we were free from Earth, life would be quite different for us. The concept of it, the experience of that what we now experience as life within one and which immediately takes on this manifestation of the physical body, should not need that the physical body to be recognized as life. And, in procreation we really form that. There is something that we do—that we actually, you might say, ‘combine’—and then it has a possibility, we create a form in which life then is poured. It is something that was not there before. The form wasn’t there. Life was there potentially, but we take it and we make, now, something that is, you call it, ‘one’s own’ and it is true—you made it.

That is the simplest, natural way. When we grow up, we also take life and put it in a form. We create. We make things, and in that what we make we put everything we have as well as we

can. We really wish that what we make to be alive. We really would like that what we make to exist forever.

Because here is where we come to the conclusion What is life, really. You see, we die and then we say life ‘stops.’ And, we don’t want it—not that way. We say, “I would like to live forever.” And knowing that we will die, we make things hoping that they will live. And in that we pour our life, our thoughts, our feelings; everything that we can to make it beautiful, maybe useful, but in any event something in which we now put something of our own, and it has a form and it can live as a form on Earth, and it can be endowed with life—surely during the time we made it. It’s a sad thing, it’s gone after we’ve made it; and then what remains is the form and the memory having made it, and what it means to others is a form in which, when they are sensitive they will find that that what has *made* that form provokes something in them. Maybe it recalls their own life in some way or other, and maybe they start to think if they, only, could do that. Perhaps they are jealous. Perhaps they are full in admiration for that what was created.

That what was alive for the Man who made it, is now continuing as a form and a memory of the Man who made it. He will know what life went in it, he also will know that the form has limitations, and when he is real he knows that the form is not yet his life as he would make it if he only could. He ... you see, that’s the second step. The first is the realization of death in life as we know it in human beings. The second is the creation, during the time that we are on Earth, of certain things that we hope could remain in existence forever and would never die. We know they will. We know also it will deteriorate. We know also that that what we call the ‘form’ in which you have poured it, is a certain material which is subject to decay. If I say it emotionally, I ‘pour’ into a voice a certain form of life, and when the words have been spoken and the rate of vibrations have gone to Infinity, it is gone for me. Because I don’t live there as yet—or rather, eternity in the form of life is not as yet mine.

And this I don’t want to believe, because I cannot understand why it should leave me when I create it. The third step is the creation in reality. It is something ... that I say I want to make, now, nothing of a material form, nothing that everybody can look at. I don’t want to even create it outside of myself. I want to create something that is my own, but I want it to be permanent. This is the search for life in reality, and I create an ‘I’. For that reason we endow this ‘I’ with very special qualities. We allow it room in that what is our material form. We try to find the best place where it can be born and where it can be conceived, where it can be fed. Exactly the

same as one feeds a child from conception to birth, one cherishes that what is life as a form starting to exist, and the way one thinks, the way one feels, the way one wishes to influence that what is being born as life growing into that form.

And perhaps unfortunately only resulting in a small child, nevertheless my attitude for that is I wish it to be as beautiful, as lovely, as complete as I can make it. I, poor mother with my body the way it is, but all that I can spare, everything of my life force must now go to that. Because that is really what I wanted to create in order ... it's very small, but in order to live longer than I, hoping that a child of mine will outlive me. And still, it is life of me and it will then remain in generation after generation on Earth, and that is the way I try to get around it. I say, "I give my life to my children so that they can live, and they again in grandchildren and whatever it is"—this particular strain of life of which I now become conscious when I am alive and then procreate for the sake of the continuation of that strain of life on Earth.

It is one way—and one hopes, and one isn't there anymore. When I wish to create in reality, I want to remain, and I want to be with that what I create and I say, "forever and ever." And so, I create what I can in the best place of myself, where there is still a chance that it will not be affected too much in the beginning by that what is the surrounding which I know ... which surrounding will almost, I would say, 'kill' it in ignorance, not knowing. Because when I create 'I', nothing in my whole constitution knows what happens; and they look aghast at something that perhaps starts to grow, and they are afraid because they don't know what it is. Something in me knows it. That what is the reality of myself knows it. That is, what remains, that what I could use for procreation I now use for something else. This for me is the highest form of energy that I as Man am capable, and now I say, "No more of that what belongs to Earth." This time "Abrustdonis and Helkdonis, come and help me to create 'I' to create that what is Consciousness, to create that what is Conscience." Within me as my body, I will carry it. It will gestate within me for some time. I will feed it. I will do everything possible in order to make it stand on its own feet when it can be born.

This is my wish for my 'I'. And I say "how does it have to look, what should it be," and I say, "not like a human being." Not at all of this kind of nonsense that I know of myself that has no particular meaning. Because it will die. I don't want to make the mistake anymore. I may have children, unfortunately such children will have to live for themselves and free themselves. And I will equip them as well as I can—to tell them what is needed for them to free themselves

in their lifetime of their life so that they can also then create for themselves that what is important—but my problem is: How can I create now that what is permanent for me, to which I can ... and I will dare to attach, even, my name, and my name together with God's name written next to it.

Because this is what I wish: To create something that is not of this Earth. I say 'Heaven.' I say in the 'image' of God or that what is the 'highest' that I can even think or feel, and I say, "Here is 'I'." What is it. Something beautiful. Something that will grow up. Something that I will cherish. Something that I hold constantly in my mind as something existing, wishing it to give it the best conditions to exist, to remain, to remain alive, as much as I can make it alive. Right now. The same way as if in procreation, I create because my wish is to give; so I give to this 'I' everything that I can spare, everything that is not needed anymore by me, everything that perhaps belonged to Earth when it was attached to my name and my body and my feelings and my thoughts, and all the things that I have as concepts and everything that is beautiful in me and everything that has been developed for me; but I know it dies with me, and so this 'I' gets by inheritance that what I not only can spare, but willingly will give even at my cost of myself.

If one could look at Work that way. If one could understand what are we trying to do. We try to live, but we try to make something that will live permanently. Because something in a human being must make him realize that Karatas exists; that the universe is there for some purpose, of which we see a little and a glimpse ... and where we make a little trip to the Moon or whatever: So infantile when, right within our own little kingdom of our solar system, that what is within, that what is essential, that what is real is there for us to uncover and for which we don't need a space ship, and we don't need any particular material form.

Because it's just the opposite: I want to shed everything that is in the way, I've said once in a while, to go through the 'eye of a needle.' Does the needle have an eye? It's really ... and it may be my 'I' through which all things must flow. This is what I mean. How can I create the simplicity of an 'I' which ... in the needle is nothing else but a hollow space—open—how can I become open so that it is like the eye of a needle through which all sincerity, all honesty, all wish, all devotion can flow towards the universe. That's the eye of the world, that's the eye of my world. That's what I wish to create. That is where my life will be dedicated to, for which I give my life. Because I'm willing to part with *all* of this in order to gain that what is life for me. And I will say, "Yes, that what I am now, I know what it is." It is worth a little—I know. It is

on Earth—I know. I call it ‘human’—it is me, I have to live, I have to do what I can—I know I cannot shirk responsibilities. I will take them, it doesn’t matter if this little being suffers a little. It is all right because I can ... I can—I know—because my aim...

Where is my aim. In the light of that aim, all things become equal. I say, “All right, what does it matter if death takes this body, I have something that is more real.” It can exist, and I know because I have created it with the help of God. Because He was there. He was the Father, I was just the instrument. I wish for God actually, almost I would say to ‘impregnate’ me, to be, for that, the vehicle—like Magnetic Center, is the openness through which this could flow and then conceive and become a form of life—which I still call ‘form.’ I cannot as yet conceive of anything without form, so I say ‘I’. I still use a word. I have to use something that indicates an openness, an ‘I’ that can see, an ‘I’ that can receive light, an ‘I’ that actually can exist. Because when it exists and it is light and it is of no weight, why should I even want to keep it here when I know that everything that stays here will die. And I don’t mind, because this ‘I’, I swear to God, will never die.

This is what I mean by Work. When I Work, I say my ‘I’ wishing to become a ‘Soul.’ And I define Soul as freedom from this Earth and freedom, even, from emotions. Also they ... they keep me still for a little while; for a little while; after the physical body dies there is still a period, a period of further gestation in that what is the Kesdjianian body, also that to assist ... to assist in this process of creation of ‘I’. Because that what Kesdjianian body will give ultimately is its *all*, as emotional energy, to give the Soul the chance, then, to become permanent. That is the aim of Kesdjan. For that it will live. Because it is emotional in nature, and at the ‘Si-Do’ it is ready to part with that; to ‘die,’ as it were, to the Kesdjianian world and to give the energy which is then ‘available,’ I say, across the bridge of ‘Fa’ of the Soul so that ‘Sol-La-Si’ of Soul can be made. That is permanent. In every way it is permanent. It is permanent Consciously, permanent Conscientiously, permanent in Will of Man.

And so, when we talk about Work we talk about something very lovely and beautiful and precious. And something that whenever you want you to, you might say go into the ‘state’ of wishing to Wake Up—whenever you happen to think about what am I doing when I say I want to be ‘Aware’ of myself—*what* is it that I touch. What is my attitude. What do I consider worthwhile enough in my life at that time. At the moment when I say I ‘wish’ to Wake Up, what is there of me that is still entitled to be present to the birth.

You must know this; because otherwise, you know, the 'I' will not exist, it will be a miscarriage. That is why I say how necessary it is to know how to assist in the birth; how to 'go to school,' as it were; how to be really the person who assists; like a doctor who knows physically a great deal, who will assist me in the birth of my 'I' after a long period of gestation within me, in which all the thoughts and the feelings I try to purify so that finally this contact can take place. Having been started as conception by the original thought and feeling combined of wishing to be united with God, that what is, then, alive in me is that what belongs to me as my own, that what is free within myself, ... magnetically attracted to that what is God as Infinity coming to me—poor being—and this body, this little mind and this heart becoming a vehicle.

At that time what is, there, present of myself like at the stable of Bethlehem. The three wise men, they came. They came—three centers—and they looked and adored this 'I'. It's my ordinary mind, my ordinary feelings and my ordinary body, but they traveled far and they followed the star, which was Magnetic Center. They followed it. Never mind where it was, they were led to a place where this kind of a birth of 'I' took place and then they give their blessing ... and they brought all kind of treasures—myrrh, incense, everything as treasures—to help to make this 'I' grow.

Because, it is difficult in this world. The king ... the kings of this world are after it to kill it. Everything of this world in an unconscious state will wish to kill this. And one has to go, maybe, to Egypt, maybe one has to go somewhere to fool the forces and the powers that are a little higher than we are. But we are perhaps a little more clever, so that for a long time this 'I' can be hidden and need not be seen by the rest of the World as yet; until it is 30 years old, and in the meantime it goes to school, 'Essene-ly' to school to learn: First about the law, first to surprise the scriptures—or those who are Pharisees and Sadducees—to interpret the law, and then to present that what is giving freedom to a Man. This is 'I' when it has grown up ... and in three years the condensation of that material presented, and then one can Wake Up.

Don't spoil the conditions for the creation of 'I'. When you wish, you can always create the little stable; very simple; almost I would say 'close' to the animals because they are not so much spoiled as yet as we are. But you have to know you are giving birth to something that is worthwhile, and your hope is ... which you cannot have when you have a baby of your own but you can—that is, in a physical sense—but you can when you create it first as an emotional quality and then as a Soul, and then the two bringing about Infinity. It's the riddle of the

universe; of which you can guess what law, and knowing the law you'll live in the axiomatic eternity.

Life is not flippant, you know. Life has to be recognized as life. It is the dearest of what you have. It is higher than anything you can even conceive of. It is the presence of God to this world.

And now you can drink to life again. [Toast]

## Part Two

Mr. Nyland: A couple of weeks ago we started this Chapter one and Chapter two. This you can call Chapter three. When you take the years that we have been talking about Work as a whole, you probably ... if you study you will see a certain difference that comes in as one grows a little bit more acquainted with Work—the expression and the experience of it—that sometimes in the beginning certain terms have to be used which are a little comprehensive—that is, they include a variety of different aspects. But one cannot start talking about such aspects in the beginning; because it is really unknown territory, and for that reason it starts to take on a form which comprises much more than originally could even be explained, and afterwards one starts to realize that there is much more to it, and then it can be, you might call it ‘unraveled’ and becomes clearer.

For instance, one says I wish to ‘Wake Up,’ or I want to be ‘Aware.’ In the beginning one simply lets it go and says “Yes, I want to be Aware.” That, of course, is the ultimate aim—that one hopes that a Man can grow, evolve, and that he totally can be Aware or that he can continue to be Aware; he—his what in ordinary life is called “I,” his personality—could become harmonious, or that his present state of mental functioning could become Conscious, and of course that his heart could start to function emotionally. One says I ‘want’ to Work, also *that* one lets go. It’s not correct. When I want to Work, the Work is something else. I wish, that’s all I can do in my personality, but Working I cannot do—not as yet. And that therefore when you take these kind of things as you might say as a ‘history,’ there is a development of certain ideas which afterwards are explained much more in detail; and when I say this is a ‘period’ and this year is a period ‘of Work,’ I really mean by that that you take all the concepts that are now clear to you and that have a certain place in your mind and you understand because you already have had some experience, that the emphasis is not going to be so much anymore on the use of

certain words and the explanation of them—the formulation and the theory—but that actually the practice has to come to the foreground.

And because of this the function of ‘I’ has to come to the foreground, and when one originally starts out with “I ‘want’ to be Awake”—and meaning by that the ‘I’ I create I want to be Awake to me when this me is so-called ‘asleep’ or at least unconscious—that now the emphasis is *not* so much anymore on that what one is in an unconscious state, it is now more and more on the functioning of ‘I’ receiving impressions and ‘I’, as ‘I’, Working in Observing and ‘I’, as ‘I’, being Impartial to me as unconscious being and that ‘I’, because of its creation is not subject to the future or past. It’s only subject to the existence of what we call a ‘moment,’ which we conceive of as something in between past and future; as something where, of course, the future goes over into past, and the moment is independent of the time flow. The time flows constantly from future to past through my brain; and it registers there as something to which I’m subject, but the moment is out of this world, and it is only a concept that can be conceived of—and experienced, and understood—from the standpoint of Objectivity.

So I emphasize more and more ‘I’—what is ‘I’, and what should ‘I’ be, and how should it function. And that what I am in ordinary life—my conditions, my body, the way I behave, all the manifestations—it doesn’t matter, because it is all alike as long as it exists. And that is why the emphasis is, more and more, from the existence of myself to the ‘I’ receiving the facts of my existence.

Are you at the end of this thing?

John Marshall: No, another two minutes.

Mr. Nyland: When it is a relationship between ‘I’ and ‘It’, I travel this relationship back to ‘I’. I am interested in myself and I know myself and I want facts about myself, and now I know what it is that I Work with, and I know for sure that it is true. Because I know that such facts that I’ve received when this ‘I’ was functioning are, of course, much more absolute than ever before, so I don’t quarrel about it anymore. I accept myself as I am, but the next thing is: What is the ‘I’ going to do. Just receiving impressions? And, how will I feed it: By my wish, which goes through the relationship towards ‘I’. And, what does ‘I’ do with what it receives: It Observes and receives facts, and pays for the food by giving me information.

But now this ‘I’, how does it grow. Because just by allowing it to look at me—to Observe me—that is an ordinary kind of a function, after some time becoming completely monotonous.



Because in the first place, 'I' is not interested in the variety of my manifestations, and it constantly is interested *only* in the fact that I exist. What is happening with me when I exist, and what has start ... has to start to function in 'I' in order to retain its interest in me. Many times we forget about that. 'I' will become interested when it is allowed to be present to me. So, whatever time I may have to wait until 'I' is sufficiently grown up to be able to make the trip back to Earth, what will I do to give it in order to come back. What will it ... in me, what will be made attractive for 'I'. Why would 'I' wish to come back. I've said many times, it is the 'Benevolence' with which it is created. That is the responsibility 'I' as an entity has towards me, because that what I did was the creation.

What 'pushes' 'I', you might say, in its state of Awakening to the realization that it has a function to fulfill regarding me: You see, this is life again. 'I' is life in the image of God, but nevertheless life free and it Observes, and it Observes me as an object; and this 'me' is life in a form, and since 'I' is not interested in the form—because that's material, with which 'I' doesn't deal—I recognizes life. And it is this recognition of life which then 'I' considers, and about which 'I' has a judgment. Because it sees that this life in me is bound. When Beelzebub from Mars looks at the destruction by means of something which at a distance kills someone—the question of war, the question of war on Earth, or sacrificial sacrifices without any particular aim—he makes then the trips to Earth. 'I' has to start to grow up sufficiently to become interested in seeing that that what life is on my Earth, which is my body, is bound—that is, it is not quite right—I wishes to help to set it free. This is the reason why 'I' comes down to Earth to Participate in my state.

How will I give that information to 'I'. I said a little while ago, the direction between 'It' and 'I' is maintained by the wish on my part and by the information which 'I' gives me. I introduce in my wish, I would say, a state of 'sadness.' I say my wish is so—sincere—because that what is the wish is very difficult for me even to have, and it is constantly hampered by the conditions which bind me. And in my wish, now, I introduce a note. It says, "Please help me." Here is the wish. "I wish you would come down, we need you"—*we*: my body, all the cells, all that what is alive in me needs something to help to open the door—this has to be in the wish, and I call that 'sincerity.'

You see, the sincerity must come in. Sincerity is the recognition of something that is worthwhile about which I wish to be sincere, hoping that it is so worthwhile that I can acquire it.

That is my Consciousness, and my Conscience is the wish to create a place for that kind of sincerity when it is answered by 'I', and this in my heart is my honesty. And that is why I constantly talk about 'sincere' and 'honest.' Those two belong together; and they don't exclude each other because they belong, now, to a Consciousness and a Conscience which are agree as ... in agreement with each other, which are the two facets of the same thing.

side 2      The entity of my life gradually enters into that. The joining of those two creates for me a wish towards 'I': "Please, Lord, help me." You see, this must be in your Work. When it is in your Work, then your Work has depth. The ordinary wish for 'I' to Observe is still superficial. It is still a form of Consciousness, but the wish goes much deeper and then gives you Conscience, and that is responded to in 'I' with what I've always called 'Benevolence.' Because 'I', when created, is twofold; because it's God, and God knows what it is to be the all-loving Father, and also the strict-and-straight Lord whose command is final. And therefore 'I' being endowed with those two attributes, starts to respond to this sincerity in the way, and in the wish *is* the knowledge that when it comes the honesty will be there when 'I' points out to me: What am I doing. Where am I. Where is this tremendous quantity of unconscious states. Where is this killing of yourself. Where is the waste of energy. All of this has to be met honestly, Conscientiously; because that ... then this me, I wish to be exposed to God entering into my room.

And for a long time He won't enter, because I am not equipped. And I know it, really I know it; because I wish and I pray, at the same time I pray He won't come yet because I'm not ready. And this spurs me on—that I must Work more—because I know that someday it has to happen. Because, I will go to the Sun Absolute—in timeless time I will. And therefore Gurdjieff talks about the disease of 'tomorrow.' Because in that 'tomorrow' I postpone, all the time hoping. I pray to God, and at the same time say "But don't come, that is tomorrow." I say even "Come tomorrow," but each day is the same ... and I say every day "tomorrow" and it's always the same.

That is why we talk about moments. Moments are now. Not one minute, second, half-a-second later. *Now*. When I take this breath and I exhale, I say "Now." That is the moment to Wake Up. That is the moment to ask 'I' to come, look at me close by, judge me, see what I am, tell me the truth. Because I'll be honest, I will accept it. "You help me, my Lord." "Here I am, help me, I wish." Then I will grow, because then 'I' will be present to me. It is like water I

drink, and I will never thirst after that.

But, you see, the sincerity and that what we've talked about tonight—don't take things lightly. It's fine and it's all right to try to make attempts to Work, but don't say glibly "I make a Work attempt." I know you don't and you didn't, and such words, they just make it postpone more and more. Because you get so used to say, "Oh yes, I worked." You didn't. Take my word for it You didn't. It didn't go deep enough in that. Not even the thought made you arrest yourself, to come to the conclusion "Here I am, I wish to Work." Where was your 'I'. Just a little thought in your head at that time. When you Work you Work honestly—and *now*, and not later.

I only mean, don't misuse Work. Don't ever think that Work will give you the treasures of the Earth. Don't ever use Work as an opening, a prying open something in order to have satisfaction and being admired on Earth; praised, hoping that someone because of that will respect you. Don't ever think that Work is a key to ordinary life in order to enter into a relationship with someone so that they become bamboozled by your so-called 'sincerity' of Work. And then the utilization of that for purposes of your own, this is sinning against the Holy Ghost, and it is not to be forgiven. I Work for myself. I Work. I wish to Wake Up, never mind what will happen afterwards. Never mind what can be the result of someone wishing to be Awake and then, perhaps, as an Awakened Individual being able to Be and then at such a time perhaps can help whatever it is that can be of help. It is not that aim. My aim is to become a Man, and to Wake Up first. And constantly the wish is, "Lord, help me to Wake Up." After that You will help me, telling me, then, what. Because then my Consciousness can function, then my Conscience will tell me what is right and wrong, then I will have a Will.

But first, Awake. By 'Awake,' I mean out of this what we now call this so-called 'waking-sleep.' I've said something about that. I don't like those words at all. They don't apply. It is not sleep. In my unconscious state I can see the Lights of Karatas, and it's not a dream—not at all. All my functionings in this so-called 'waking-sleeping' state still exist, and I know what a fool I am and I know very well that I am active. Sleep is connected with the state of hibernation when I close my eyes, but this is an unconscious state. That I know, because it is not at all the way it ought to be. And I know this, otherwise why would I have a wish. I couldn't have a wish in my sleep. Not even a dream will help me. I will wake up with a start, and I will still be asleep. That's the trouble with a dream: I wake up to myself asleep.

The wish for myself comes because God is all-around. In infinity He is within, and what is needed for me is simply to hope, to be expectant, to have conceived and wait for the birth in time. In time by taking care of it, it will be born. All that I have to do is to try to take care of it by making attempts, attempts, attempts, thinking “What can I do for this ‘I’ to make it grow.” Because in the beginning its an embryo, it’s just a little bit of something. It is alive—that I know—but it grows and gradually forms a little more, a little more. I have to feed it by giving it food. This is the period of gestation. For a long time a person is there. For a long time there is no ‘I’ there. One hopes that it’s inside. One is pregnant. When will the birth be. When will I, myself, open to give birth to ‘I’. This is the problem of the renaissance, the rebirth: To start the real birth of my real Self, which *then* faces the world.

To Gurdjieff. [Toast]

So, have a good weekend. Work with pleasure.

End of tape